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THE INDIAN IN INDUSTRY

ROADS TO INDEPENDENCE

by George E. Mortimore



*Ernest Shawana, is qualified electrician for Noranda Mines;
Arthur Meawasige is his helper.*



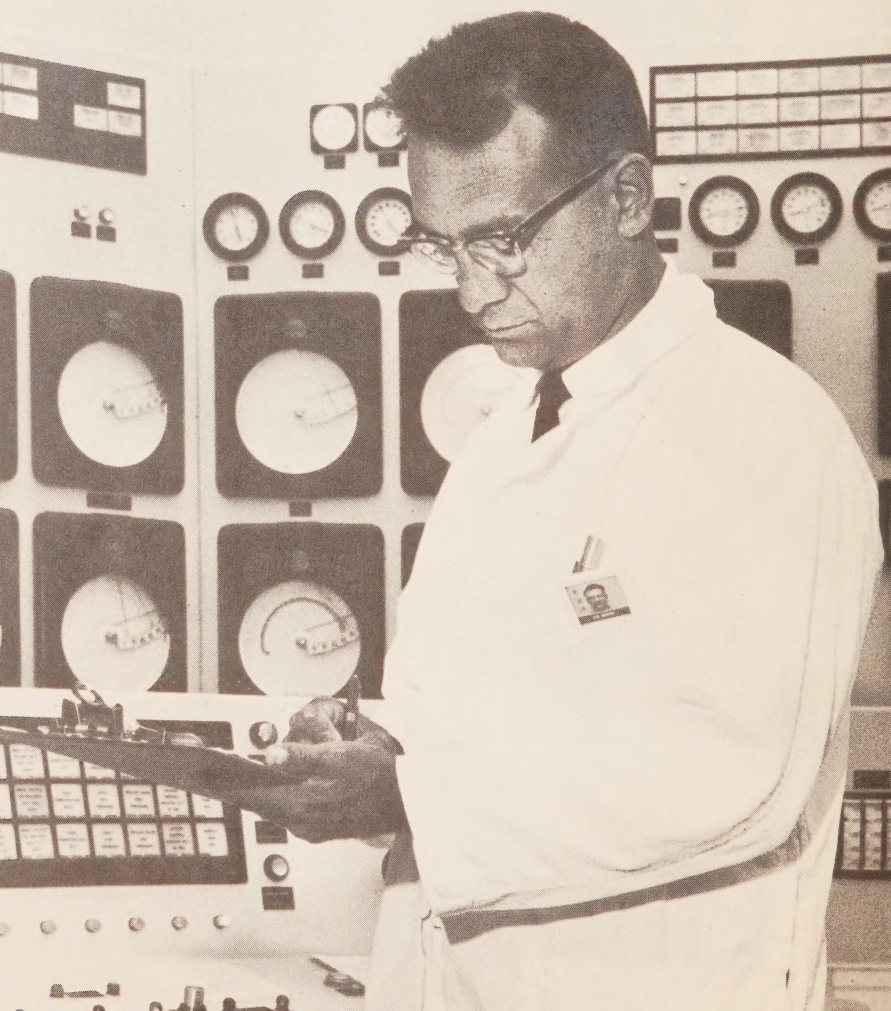


Norman Greene obtained a good job on graduation from the Vancouver Vocational Institute.

The hands of Louis Collison, a Haida, make one of the fine argilite carvings for which he is famous.

George E. Mortimore, a well-known journalist, has written perceptively on Indians in both eastern and western Canada. In this booklet he examines ways in which Indians can, and do, make valuable contributions to modern industry.

Jack Beaver, an Ojibway, is assistant superintendent at Ontario Hydro's nuclear power plant which he helped to build.



ROADS TO INDEPENDENCE

by George E. Mortimore

Manpower and land worth hundreds of millions of dollars are waiting to be used — Canada's Indians and their reserves.

This storehouse of riches has been little drawn upon so far, because of physical isolation and because of the barriers of the mind that separate some Indians from their fellow-Canadians.

Ignorance, fear and suspicion on both sides often block the road between Indians and the labour market.

For example, some people believe there is a special living allowance for Indians. Employers have been known to refuse Indians work on the grounds that "the Government looks after them."

This is a myth. In fact Indians need work. The Government does not keep them on a dole. About half Canada's 220,000 Indians receive treaty money — typically, \$5 a year each, promised to their grandfathers in exchange for thousands of square miles of hunting grounds. Half the Indians have no treaties.

Indians get social assistance when they are in want, but so do other Canadians. Some Indian bands have an income from timber or minerals, or money from the sale or lease of reserve land. However, many have scarcely begun to put their resources to use.

There are many kinds of Indians. Before Columbus and Cartier came, some were well-fed people living in large settled villages; some were wandering hunters. They spoke many languages and lived by varying sets of laws, customs and beliefs.

The lives of most Indians were vastly changed by the European invasion. Some Indians have melted into the general populace. Many others have kept their identity as Indians.

They follow a wide variety of occupations. Among them are rich, poor and people of middle income: doctors, lawyers, dentists, businessmen, artists, civil servants, engineers, teachers, nurses, clergymen, technicians, farmers, fishermen, casual labourers, nomadic hunters and destitute people who depend on social welfare allowances.

Indians of the wilderness are caught in an economic squeeze. They depend wholly or partly on hunting and trapping. Some live well. But in broad regions their supplies of fish, game and furbearers have vanished or are dwindling as settlement advances.

Even in regions where game is plentiful, many Indians stopped hunting during years of low prices. Many young Indians, who attended school instead of following their parents on the trapline, have not learned to hunt and trap. Nor have they learned any other trade.

Nothing in their experience has taught them to deal with the crisis that now confronts them.

Meanwhile the Indian population is increasing by about three per cent a year. Once it was falling steadily. Better health services helped make the change.

Now the problem is economic stagnation. Relief costs are soaring. The rural Indians need work; but the centres of work are far away. They appear as strange, hostile places.

Many Indians venture into the cities for a short time, then go home, rebuffed by apparently trivial frustrations that let loose deep feelings. The home reserve is an island of emotional security in an uncertain world.

Thousands of Indians live away from reserves. Some of them are comfortable; some lead precarious, marginal and unhappy lives.

Indians are individual human beings. However, many of them form special groups with ways that have been shaped by their history and coloured by their ancestral rules of living, their languages and habits of thought.

In time, most Indians may blend with the larger society that surrounds them. Meanwhile, because of the way they live, many Indians have special advantages as employees and as business associates; and many of them also have disadvantages that need tact and goodwill to overcome.

THE ADVANTAGES

Industry is moving into the north. New power dams, pulp mills, mines, smelters and tourist resorts are operating in the wilderness. Others are planned.

Tens of thousands of Indians live in simple style in places far from cities – and like it. They know their way around the country. They provide a nearby source of labour.

— *Courtesy The Globe and Mail, Toronto*



Non-Indians must be recruited elsewhere and transported to the site. They tend to expect more elaborate houses, city recreations and stores filled with ready-made foods. They are more likely to become bored and go home to the bright lights.

Indian guides, packers and canoemen played a big part in building Canada. Many Indians still want to do tough, challenging, physical work.

Mohawks have made a name for themselves as builders of bridges and skyscrapers. Pacific Coast Indians excel at the tricky work of manoeuvring logs in the water.

Indians tend to have better-than-average dexterity, muscular co-ordination and patience – for dangerous outdoor jobs and for delicate handicrafts.

Large numbers of Indians are ready to move. They can provide a mobile labour force for seasonal work in agriculture, forestry and heavy construction.

Because so many Indians have been held back from the mainstream of the Canadian economy, there is a store of untapped brainpower among them. Many highly intelligent Indians, handicapped by lack of formal training and by limited access to jobs, will give good service when they are hired.

Numbers of Indian bands have reserve lands in or near cities in choice resort areas. Some of these tracts are available for development.

THE DISADVANTAGES

In general, Indians have received less academic education and technical training than other Canadians. Although most children are now in school, there still are many adults who have had scanty schooling or none. Some speak two or more Indian languages but neither English nor French.

Indians have social traditions that differ from those of the general population.

They are less individually aggressive and competitive than non-Indians, and therefore are less likely to sparkle in a job interview.

They prefer to show an employer what they can do, rather than tell him.

They like to govern their lives by the sun, moon and tides, rather than by clocks and calendars. They prefer jobs that allow men to work hard for a time, then relax or work at something else. There is a high proportion of Indian longshoremen on the crews that load and unload ships in the ports of British Columbia, where the work follows this rhythm.

Many Indians living near industrial centres long ago adopted regular work habits and became valued employees. Others, originating on wilderness reserves, also have learned to work by the clock. Once past the hazards of the hiring office, and once they and their wives have learned the usefulness of a regular pay-cheque, they can be loyal, steady workers.

Indians have a warmer sense of obligation toward relatives than non-Indians have. They will sometimes impoverish themselves to help an uncle or a cousin.

Generally, Indians attach less importance to outward appearances, material possessions and saving than non-Indians do. Relatives and neighbours will help the Indian when he is in need. If he has saved some money, they may claim a share of it. Therefore, some Indians reason, why save?

To the non-Indian and an increasing number of Indians, security means the right to stay on a steady job. Yet there still are many Indians to whom, as Dr. H.B. Hawthorn and his associates wrote in *The Indians of British Columbia*, "security is likely to mean casual employment, the right to leave the job in order to preserve his ties with home and village."

Indians with a nomadic tradition may look on a house as a camp, rather than a permanent dwelling.

Some Indians feel unsure of themselves in strange surroundings. They are sensitive and easily rebuffed. Employers may think of them, mistakenly, as dull.

The Indians have three kinds of barrier to cross: physical — the distance of many reserves from job markets; technical — the lack of vocational skills; cultural — the barriers that separate different ways of behaving; different scales of values, different ways of thinking and feeling.

However, many Indians were raised in towns and educated in public schools. To them the life of their ancestors is a far-away story. Each worker must be judged as an individual.

Dalton Jacobs is one of 10 members of his band employed at Outboard Marine Corporation, Peterborough. He has worked there 16 years and supervises 30 men.



Why Help?

Why treat Indians any differently from other Canadians? Isn't it a breach of human rights laws and fair employment laws?

In fact, thousands of Indians do not wish to be treated in any special way by employers. Many have occupational skills. All they ask is an opportunity to do their jobs. Many others are eager to learn.

The purpose of the human rights laws is to allow all Canadians equal justice and an equal chance to put their talents to use, in the style of life they wish to follow. At present, large numbers of Indians have far less than an average chance to prosper.

Indians were self-reliant; but European traders, missionaries and settlers burst upon their culture and knocked it off balance, destroying many of the spiritual landmarks and leaving the Indians feeling lost, bewildered and hopeless.

The Europeans brought new and more efficient tools and weapons and new (often less nourishing) foods. They brought alcohol, which Indians had never tasted before, and diseases to which Indians had no natural resistance. They created new needs and hungers.

They said Indian beliefs and laws were superstitions; they destroyed the prestige of chiefs and medicine men. The missionaries converted the Indians to Christianity, but the settlers often scorned them and refused them the brotherhood that the missionaries preached.

Thousands of Indians died. The survivors got along as best they could. Hunters and fishermen learned to sell their catch for money. Sharp traders cheated the Indians of lands and goods. The Government tried to protect them, but protected them too much in some ways, too little in other ways.

It hedged them in with restrictive laws, made them subject to authoritarian control, yet allowed them — for some time — only meagre health services and scanty educa-

tion. It gave them intermittent handouts, but did little to guide them toward independence. It cramped their initiative and stripped them of self-reliance.

Many Indians worked hard, nevertheless. They moved into the primary industries of logging, harvesting farm crops and commercial fishing, where the seasonal rhythm and the outdoor work suited their temperament.

Then came another blow. Machines began to displace men in the fields, in the woods and on the water. Indians, who generally had less average education and technical training than other Canadians, were hard hit by the mechanization of the primary industries.

Finally, industry and habitation began to invade the further reaches of the country, disrupting the lives of the Indians who had stayed there, and reducing their supply of game animals.

The more aggressive people — especially those who had mixed with non-Indians and absorbed their ideas — found new jobs. For some the changes meant increased opportunities.

There still was room for a sizable number of hunters, trappers, cowboys, harvest hands, loggers and fishermen; but many were forced out and many young people never found a place.

Some gave up the struggle to adjust to changes. Some had never tried. Wasn't it their country? Didn't the other people owe them a living for taking it? They resigned themselves to living on relief, which some of them regarded as a payment on account.

Friends of the Indians agreed that the country did owe them a lot. It owed them above all a chance to be independent.

The aim of the Indian Affairs Branch — imperfectly realized in the past and clearly defined only in recent years — is to help the Indians find a new kind of self-reliance. This aim can not be achieved by suddenly casting dependent people loose. The result would be greater

bewilderment and suffering; probably, higher costs for crime and relief.

Four Roads

There are four ways to help the Indians become self-reliant:

1. *Bring jobs to people* by attracting new industries and developing the resources of reserves; or by putting the Indians in touch with employers who are moving into their regions. Train them for the new work, prepare them, if necessary, for the new conditions. Encourage them to build local self-government and local commerce.

2. *Bring people to jobs* – in cities or in distant industrial plants. Here again they need technical training and, sometimes, training for a new kind of life.

3. *Help the Indians become more efficient and productive in pursuits that are related to their old way of life*; hunting, trapping, fishing, gathering wild rice and other foods; help them organize their markets for fur, fish, handicrafts; train them in prospecting, guiding hunters and fishermen.

4. *Help them make the best of both worlds*; retain some part of their old life and fit it into non-Indian society. For example: certain activities, such as tree-planting, fighting forest fires, open-pit mining in the north, construction in much of Canada, operate full blast in spring, summer and fall; but shut down or run at reduced speed in winter – the trapping season. Some Indians can trap all winter, work for wages in summer.

All these methods are in use. All need to be greatly expanded. Employers can help; and in doing so they can benefit themselves as well.

As employers and citizens, they can gain goodwill, personal satisfaction and a useful labour supply; as taxpayers, they have an interest in changing relief recipients to income-earners. Relief costs are much higher for Indians, in relation to numbers, than for the rest of the population.

The Newcomers

Many companies are cutting trees, digging ore and flooding valleys in territories that the Indians regard as their ancestral hunting grounds.

Some of these firms hire all or most of their workers in the cities. The personnel managers forget the local Indians. They think of them as part of the scenery, rather than as possible employees.

However, there is a trend toward local hiring. Where bringing workers from long distances is a factor in production costs, local hiring may save money. The labour turnover for a well-chosen group of Indians often is less than for a corresponding group of non-Indians.

Fifty Moberly Lake Indians worked as the advance guard for British Columbia's Peace River Power project in the Rocky Mountain Trench, clearing bush to smooth the way for a dam.

Most of them had never occupied a house or worked for wages. They were hunters and trappers who had lived in tents or trappers' cabins.

The Indian Affairs Branch provided a liaison officer to help them change to a wage economy. The Branch, the clearing contractors and the Indians shared the cost of building small portable cabins.

It would have been difficult to recruit a city labour force for the job. Yet the Indians of the Rocky Mountain Trench worked vigorously through cold, wet weather in rough territory. They were living more comfortably than they had lived before.

Indians do not always get a chance at permanent jobs, when industry moves in. They level this complaint at some firms:

"You hire us when you can't get anyone else; but as soon as you have fancy houses and stores you get rid of the Indians and bring in people from outside."

A spokesman for one such company answered: "Our steady employees must be able to understand English. We

had several hundred men clearing bush. A lot of them didn't speak English. Sometimes a gang would quit work to go hunting. We need men we can depend on".

"Now we have a small number of Indians on the regular payroll. They are reliable men who are willing to settle down, work steadily and live like the other members of the community. We are willing to hire more on the same terms."

Both the company and the Indians had a convincing case. In a sense they were both right.

A union official suggests a compromise. "Some big companies need a lot of seasonal work done," he says. "The Indians are just the men to do it. The size of the labourforce fluctuates, anyway."

"If the Indians are made to understand that they must ask for leave of absence in advance, a lot of them will go along with the rule. Failure to explain what's wanted is the reason for hurt feelings, and it's often a reason for quitting. Companies working in Indian country need to hire foremen and personnel men who know the Indians."

Intolerance

The biggest obstacle to the hiring of Indians of the wilderness is intolerance.

It is not racial intolerance. Most of those who practise it would angrily deny that they discriminate against anyone because of the colour of his skin or the shape of his face.

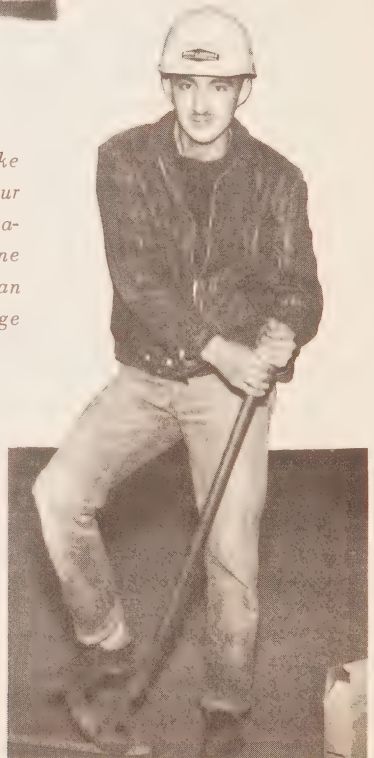
It is, rather, social and cultural intolerance — discrimination against a group of human beings because of the way they live and think. Yet it often shuts off Indians from the labour market and from community life just as effectively as prejudice based on the idea of "race".

Industrial firms are guilty of this kind of discrimination when they apply the rigid standards of their own society to people from a different background.



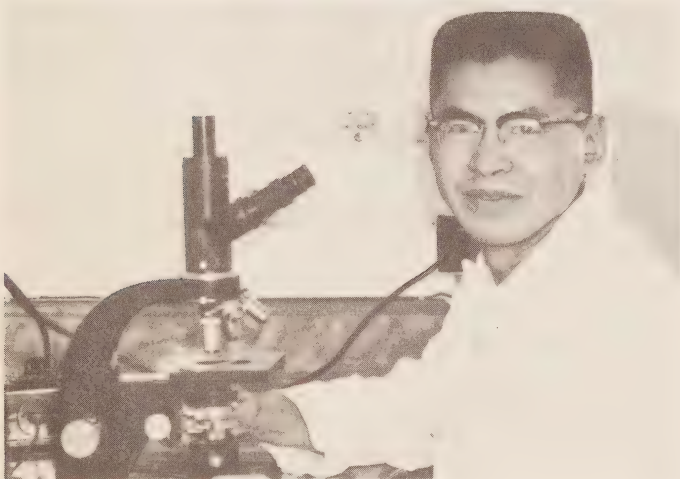
Wesley Johnson has worked at the Hepworth Furniture Company at Southampton, Ontario since 1957. He is one of 12 Indians from the nearby Saugeen Reserve who work there.

Leonard Piche of the Saddle Lake Bank, Alberta, had only Grade Four standing when he entered an upgrading course. He passed Grade Nine within eight months and became an electrician apprentice with a large firm.





Thomas Giroux, from northern Alberta, took an upgrading course and trained as a welder.



Stan Johnson, a former patient at Charles Camsell Hospital, entered a rehabilitation course and now is a member of the hospital's laboratory staff.

Sometimes such standards must be kept up for the sake of efficiency. In other cases, however, companies might find it profitable – and good public relations – to make the rules more flexible and to experiment with different sets of rules.

Some persons reject Indians because Indian houses do not measure up to their standards of comfort and appearance. Company rules and building codes in some places are aimed to suppress shacktowns. They also shut off from the employment market all Indians who have not adapted to a more elaborate style of living.

Some Indians do live in conditions that are insanitary and dangerous to health. What is the humane thing to do – welcome them and try to help them, or banish them out of sight?

Labour unions often fight for Indians' rights. Yet union rules sometimes impose hardship on Indians. Some unions require all workers to keep up their dues even though they are unemployed, or working at another trade. Indians who move from one occupation to another, according to season, may have to pay a sizable lump sum in back dues.

Sometimes even a brief leave of absence means loss of union seniority and small chance of being re-hired.

How strict should companies, unions and municipalities be, in demanding conformity? Should they give all Indians a choice: do things our way or keep out? Or is there room for compromise?

Should unions adapt their rules to make life easier for Indians and other seasonal workers and persons of minority cultures? Should companies and communities encourage Indians to take up a new kind of life – while extending friendship to those who cling to their own ways?

Each Canadian must answer these questions according to his conscience.

The Chamber of Commerce in Red Lake, Ontario, where a number of off-reserve Indians lived in squalor, formed a housing corporation to help them build new houses, with

the aid of a \$22,000 Provincial Government loan. Meanwhile, a Provincial community development officer helped breadwinners find jobs.

At the International Nickel Company's mine in Thompson (Manitoba) 25 Indian families, who previously occupied northland cabins and tents, are now living in modern houses and apartments. An employment specialist from the Indian Affairs Branch helped the men adjust to their new jobs at the mine. A family counsellor helped solve such problems as living on a budget and using electrical appliances. There now are two employment specialists and one family counsellor hired by Manitoba and paid by both Governments under a shared-cost arrangement. They help the Indians move in from the wilderness and settle down to a new life.

Federal and provincial Governments and private industry are working together to create an environment where Indians can find a new kind of self-reliance.

Kimberly-Clark, a large pulp and paper firm, employs Cree and Ojibway up to 10 per cent of its labour force on its operations at Long Lac, near Geraldton, Ontario. The company has an officer whose main job is to be a liaison man between Indians and management. He seeks out Indians when jobs are open, listens to their problems and intercedes for them if they leave work without permission.

The Indians live in their own villages and commute to work in buses or cars. Some work all year round; some work seasonally, planting trees, driving logs. Many of them still live partly by trapping.

Columbia Cellulose Company has a proclaimed policy of hiring as many Indians as possible in its woods operations and in its mill at Prince Rupert, British Columbia. Recently the company began extending roads northward into new timberlands. It now employs many Indians from the formerly isolated villages of Greenville, Aiyansh and Canyon City.

Bridges

Some Indians have been fitted into the industrial economy by such devices as piecework payments, bonuses for steady and prolonged service, flexible production schedules, the formation of a large pool of part-time workers, payments by contract and producer co-operatives.

Fisheries on Playgreen Lake, north of Lake Winnipeg, were at a low ebb. Because of lack of shore facilities and scarcity of ice, (many fish spoiled and had to be thrown away) the average quality of the catch was poor; the price was low. The Norway House Indian and Metis fishermen were chronically in debt. Many of them had inadequate gear and leaky canoes.

In 1962 the Indian Affairs Branch and the Manitoba Government helped the fishermen start a co-operative. Both governments lent money for shore installations and ice plants. The Indian Affairs Branch provided a fishery supervisor for 2 years. The co-operative bought boats from an Indian-owned yawl-building shop at Norway House. Now the fishermen have good equipment, excellent shore facilities and ice supply.

In three years their catch increased by 75 per cent; the price of fish, and their gross income, more than doubled. The co-operative acquired its own general store. It made its fish-packing plant available to fishermen from a nearby lake. The catch is sold by tender to outside fish companies. In many ways, the fish companies are better off, too. They are guaranteed a good product; and no longer need worry about equipping the fishermen or packing the catch.

A northern lumber company put an end to absenteeism in its dry-piling crew by adopting a new method. Instead of hiring its own employees for piling, it contracted the job out to a group of Indians and paid according to the amount of lumber handled. The Indian group paid hourly wages to its foreman and pilers, plus a bonus for those who stayed on the job. Now the workers are getting higher pay; absenteeism is down, production is up.

In a few cases, industry has adapted itself to the needs of the Indians — and has found the change profitable. Usually, however, it is the Indians who must change.

Training for Self-Help

Some observers clamour for mass evacuation of people from all remote places. This would be an error. Trapping and hunting is not everywhere an outmoded way of life. A survey shows that the Indians of Lake Mistassini, Quebec, eat an average of five pounds of wild meat a day all winter and make up to \$2,000 from furs although some go in debt and live on relief in summer.

The problems are to conserve the stock of animals, by wildlife management; to improve the efficiency of trappers; to find sources of summer income for trappers and training and jobs for the growing number of people who must take up occupations other than trapping.

Forestry is one answer; tourism is another. The Ontario Government has air-lifted and trained hundreds of Northern Ontario Indian fire-fighters, and employs many seasonally in tree-planting and other forestry work.



Lindbergh Louttit, an Indian from the James Bay area, is an experienced pilot.

— Courtesy the Globe and Mail, Toronto

Indian guides are to have courses in the care and feeding of sportsmen. They already have knowledge of terrain and wildlife.

There will be room for Indians and Eskimos in piloting and servicing the planes, snowmobiles, hovercraft and boats of an expanding transportation network. Educators face the challenge of helping them get ready for such jobs, with programs that are suited both to wilderness people and to a technological age.

Some Indians must move out to find work. Through its placement specialists and other field staff, the Indian Affairs Branch acts, where necessary, as middlemen between Indian and employer. The Branch and the National Employment Service can provide qualified workers for permanent jobs. They can supply crews to meet a temporary or seasonal need.

The NES in 1964 recruited 250 Indians from Manitoulin Island and James Bay to help relieve an acute shortage of harvest labor in southern Ontario. They were shown pictures in advance to familiarize them with asparagus, which they had never seen. Another 570 were brought down in 1965. Some have found permanent jobs in the south.

Wherever possible the Branch works through the National Employment Service; but there are placement specialists in the regional offices of the Branch in Vancouver, Edmonton, Saskatoon, Winnipeg, Toronto, Quebec City and Amherst, Nova Scotia; and other placement officers in key centres.

The Branch tries to prepare Indians in advance when industry moves into new territory. For example, the Branch is running a training school west of Williams Lake, British Columbia, where Indians are taught logging skills to ensure them a place in that province's expanding pulp and paper industry. Companies have given encouragement and help.

The Branch offers relocation grants to help families move to areas of employment.

In many areas, especially industrial communities, the Branch shares in the cost of training Indians on the job, paying up to half of their wages during the training period. Some employers have provided instructors and organized formal training courses for Indians, with the Branch bearing the costs. Employers in some localities have formed vocational training and employment committees in co-operation with the Branch to help Indians fit into the local labour market.

Elsewhere, the Branch brings some students into towns for upgrading courses, in which they improve their school subjects and get an insight into the way the community lives and works. Then they are steered to provincial technical schools or high schools, and to employment.

Indian office workers are taken into federal government offices for in-service training, to help them gain self-confidence, until they are ready to find jobs outside.

Friendship centres, organized by well-wishers, help relieve Indians' loneliness in the cities. Some citizen groups have set up employment committees and launched research projects.

All these facilities must be expanded. Training, friendship and self-confidence are the Indians' most vital needs.

Indian Business

The \$150,000 Sportsman's Motel at Spence's Bridge, British Columbia, belongs to a company controlled by four Indians: the Walkem brothers, William, Forrest and Clarence; and Ralph Williams.

The motel was financed partly by Indian savings, partly by a loan from the Industrial Development Bank. It stands on the Spence's Bridge Reserve of the Cooks Ferry Band. Its employees are all Indians.

Its dining room, let out to a non-Indian contractor, employs Indian girls; and its automobile service station, managed by Forrest Walkem, sells Indian handicrafts.



Forrest Walkem is proprietor of the Sportsman Motel and Service Station at Spence's Bridge, British Columbia.

The motel represents one way of bringing jobs — and profits — to Indians. The company that runs it happens to be all-Indian. However, there is plenty of room for Indians and other Canadians to work together.

At one time most Indian bands were wary of such partnerships. Some of them still are. Others are willing to look at any reasonable offer that brings jobs and revenue.

The luxurious Park Royal shopping centre in West Vancouver stands on leased land that belongs to the Squamish band of Indians.

A Mohawk Indian, Frank Roundpoint, and a non-Indian school teacher, Colin Chisholm, have been partners since 1930 in a lacrosse-stick factory on Cornwall Island Reserve in Ontario. Frank and his brother Alex provided the skills and technical knowledge; Colin helped with organization and financing.

Their first five sticks were made in an old garage. Now they have a factory employing more than 50 Indians.

The Indian band at Kamloops, B.C., hired a firm of business consultants to draw up a plan for the band's 32,800-acre reserve. Acting on the consultants' report, the band created an industrial estate. Among the leases are lumber storage yards, a sawmill, a brick and block plant, an abattoir and an oil storage plant. The leases stipulate that Indians will be hired wherever possible. A number of band members are employed through this agreement, and employers are generally happy with the results.

Progressive Indian leaders want to see their people develop their own resources, when possible.

The Indians of Christian Island on Georgian Bay, Lake Huron, have a charcoal-making plant. They raise pheasants, and invite in sportsmen for pheasant-shooting, at a daily fee.

Indians of the Maria Band in Quebec have launched a handicraft co-operative. The Big Cove Band in New Brunswick has boosted its income and made many new jobs in a co-operative workshop where hasti-notes inscribed with traditional Micmac designs are printed and packed in woven cases. Other craftwork also is produced and sold successfully.

Clifford Whetung, an Ojibway Indian tourist operator on Curve Lake Reserve, Ontario, has erected a building where visitors may watch Indian craftsmen at work.

Indians run businesses that range from grocery stores and barber shops to farms, fishing vessels, buses and taxis.

Obstacles

Some Indians want to set up a business but are short of capital, managing experience and technical ability. There is a place for non-Indian help in meeting these needs.

Real and personal property on the reserve may not be seized for debt. Indians therefore find it difficult to secure loans.

Indians have the right of all Canadians to vote, to live and own land anywhere. They also have some additional

privileges as Indians, by treaty and long practice. Among such privileges are immunity from taxes on reserve property and exemption from seizure.

Indians living off the reserve do not have these exemptions. They may offer their real property for security against a loan.

There is a revolving loan fund administered by the Indian Affairs Branch; but loans from the fund are intended only to help small businessmen buy trucks, power saws, fishing gear and other kinds of equipment. There is a \$10,000 ceiling on each loan.

For more substantial loans, Indians must look to sources outside the Branch. The Indian promoters of the Sportsman's Motel secured a loan by forming a company and obtaining a 30-year lease on part of their own reserve.

The company, being a legal entity, cannot claim immunity from seizure as an individual Indian may. The Industrial Development Bank, which made the loan, obtained the lease as collateral. In case of default, it can seize and operate the motel or dispose of the leasehold as it sees fit.

Opportunities

Indian reserves offer many chances for business enterprise.

There are reserve lands in or near a number of cities, including Vancouver, Victoria, Nanaimo, Calgary, Edmonton, Fort William, Sarnia, Brantford, Montreal, Fredericton and Sydney. In some of these places the Indians are willing to lease land for stores, apartments, houses, cottages or factories. They are deeply concerned about preserving their land and their way of life, but most groups will listen to reasonable offers for putting some of the land to use.

Reserve land is available in small towns or rural places within easy reach of markets, where operating costs are low and an abundant supply of labour is close at hand.

Some Indian lands are in choice places for building resorts: in the wilderness, in the mountains, on lakes, rivers and sea coasts, with access to good fishing and hunting and a supply of labour nearby for guiding, construction and repair, and domestic chores.

Leases and business transactions must be approved by the band council and by the Indian Affairs Branch. Although Indians are not "wards of the Government," the Government still acts as trustee of their lands and some of their money. Certain bands are largely self-governing. In their case, Government consent is little more than a formality.

If the transactions are sound business enterprises, if they represent a wise use of resources for present and future generations and if the Indians are sold on their merits, the Branch encourages them.

Indians have strong feelings about their reserves. They seldom are willing to sell, but will sometimes lease — preferably for shorter terms, possibly for periods up to 99 years if there is provision for reopening the contract at intervals of five, 10 or 20 years for adjustment of rents.

Sometimes Indian bands will lease land at favourable rates in exchange for the promise of jobs. Leases often contain a clause stating that qualified members of the band will be given preference in hiring.

In the past some Indian land has been leased without providing a single job for the people. However, businessmen who lease Indian land in future will find it in their own interests to hire local men and women. Specific plans to provide work and training may be a factor in determining which bidder gets the land.

Work and training may have an influence on the amount of the rent.

Learning from Each Other

Non-Indians are occasionally shocked to learn that some Indians do not wish to blend with the general population and become the same as everyone else.



Mohawk high-steel construction workers are famous all over the world.

— Courtesy National Geographic Society, National Geographic Magazine

The Indians have accepted tools and ideas from non-Indian sources; but many of them still want to keep alive what remains of the spirit of their own culture.

Common factors in several Indian groups were a sense of being at one with all things and creatures, from stones to stars and from frogs to wolves; respect for courage and hunting skill, as qualities helpful to the tribe or band; and a willingness to be silent and at rest.

The Indians were — and some still are — puzzled by non-Indians' anxiety about time as a void to be filled with busy work and play.

Some Indians think of non-Indians as worshippers of money and gadgets, haunted by needless worries about prestige but mean to relatives and poor in neighborly spirit; short of tact, lacking in intuitive feeling for nature and for other people; given to chattering foolishly about trivial, obvious things.

Some non-Indians are scornful of Indians because they feel the Indians are not aggressive enough and do not show a proper respect for money.

Who is right? This is a matter of opinion. Social scientists reject the idea that one way of life is "better" than another, or that the people in one cultural group are more intelligent than the people in another.

The first European visitors adapted themselves partly to Indian ways in order to survive. They used Indian food, furs and methods of transportation. They accepted toboggans, canoes, snowshoes, lacrosse, corn, potatoes, tobacco.

Canada may yet learn more from the Indians. Some Indian attitudes may give more peace of mind in a rapidly-changing world than the attitudes that prevail generally now.

For example: the Indian reluctance to worry; the Indian wish to work in a natural, seasonal rhythm; the tendency to look on work as a group recreation. Many Indian harvest workers treat their strawberry-picking or potato-digging journeys as glorious family holidays. Many Indians would

rather travel about working in the fields, or go fishing, hunting and trapping, than earn high wages at a routine job.

These attitudes may become the ideal, if automation produces the age of leisure that some economists predict.

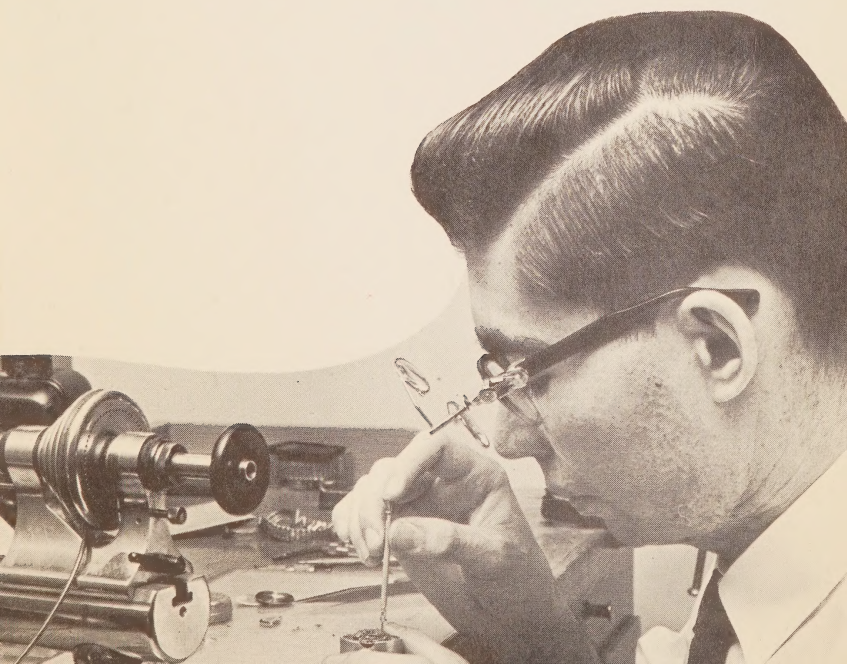
Until the new age take shape, however, many more Indians will have to adapt themselves to the clock-punching, instalment-paying world of work.

The employers, business partners and friends who help them across the boundary will learn lessons that enrich their own lives.

Many Indian women do well in business.



Some Indians are ideally suited to intricate work requiring great precision.





INDIAN AFFAIRS BRANCH

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